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JOHN THE BAPTIST.

THE SCOPE OF HIS MINISTRY.

MATT. III. 2.

No. XIX.

In resuming the subject of the last essay, I propose to state compendiously the prevailing opinion concerning the scope of John's ministry and the import of his preaching and baptism, and then the objections to it. In this way I hope to confirm in the mind of the reader the reasoning of that essay.

Dr. Scott remarks that "the preaching of John was simply 'Repent ye, for the kingdom of heaven is at hand'—which he doubtless enlarged on, explained, and applied to his hearers. The kingdom of heaven signifies the gospel dispensation, which is so called, because the God of heaven then began to set up that kingdom, which will at length fill the earth." Again, citing Doddridge, he says: "The kingdom of heaven signifies the gospel dispensation, in which subjects were to be gathered to God by his Son, and a society found, which was to subsist at first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory." Again, he remarks: "This kingdom was *at hand*; the King was about to appear, to collect followers, to finish his work, to ascend his throne, to abrogate the Legal dispensation, to terminate the national covenant with Israel, to admit the Gentiles into the Church, and to intro-

duce the Christian dispensation." (See comment on Matt. iii. 2.) From this enumeration of particulars, it is plain that the author understood by the kingdom of heaven which John preached, the dispensation of the grace of God founded in the death of Christ, or the dispensation of the Holy Spirit. In point of time this dispensation was near, as both the ministry of John and that of the Lord Jesus were brief. Perhaps this fact is considered by many persons a conclusive argument in support of the interpretation.

Dr. Whitby, in like manner, considers the undoubted import of John's preaching to be "the coming of Messiah to erect his spiritual kingdom, or that evangelical state and government of the Church he was to set up." (See his note on Matt. iii. 2.) Calvin is less definite. He says: "The kingdom of God among men is nothing else than a restoration to a happy life, or, in other words, it is true and everlasting happiness. When John says that the kingdom of God is at hand, his meaning is, that men who were alienated from the righteousness of God, and banished from the kingdom of heaven, must be again gathered to God, and live under his guidance . . . In a word, the kingdom of heaven is nothing else than newness of life, (Rom. vi. 4,) by which God restores us to the hope of a blessed immortality." (See Harmony on Matt. iii. 2.) Calvin does not expressly say, indeed, that the kingdom John preached was the evangelical state and government of the Church, but it is

apparent that he understood it of the dispensation of the Holy Spirit.\*

The reader will please to observe, that it is not my object at present to show what "the kingdom of God" positively imports, or even to show what was the import of the expression as proclaimed by our Lord. The question is whether, as John preached it, we are to understand by it the dispensation of the Holy Spirit, which came in after the death of Christ, and which could not, in fact, be introduced before, (John vii. 39; xvi. 7; Acts i. 5; ii. 16, 17;) or the dispensation of Christ's personal ministry; or (if the reader does not like this phrase) the time of their visitation (Luke xix. 44; Matt. xxi. 37) and trial, by means of the ministry of the Lord Jesus. In thus limiting the question, I have no desire to avoid the discussion of the subject in all its extent, but only to avoid digression from the proper purpose of this essay, as before stated.

This premised, I proceed to remark that, if the interpretation of Scott and the other commentators before quoted is correct, the reasoning of the

\* This interpretation, it must be confessed, is not modern; for Bede (who died A.D. 735) explains John's words thus: "The kingdom he says has come nigh, because He had come nigh, who opened to men the entrance of the heavenly kingdom; or he preached the Church (*ecclesiam futuram esse*) that was afterwards to be, which is very often denoted in scripture by the name of the celestial kingdom." Theophylact (who died about A.D. 1071) gives another turn to the phrase. He says, John "calls the kingdom the first and second advent of Christ, and a virtuous life; for when we walk on earth as if living in heaven, *absque affectionibus*, we have the kingdom of the heavens." Hugo Cardinalis (who died about A.D. 1263) remarks that John says; "The kingdom will come nigh—*appropinquabit*—(i. e., to you Jews,) not you to the kingdom; for, by the grace of God, the kingdom of God is within you." These citations are enough to show that the interpretations of the authors above-mentioned are, for their substance, quite ancient.

last essay, and the conclusion drawn from it, are not sound. Yet it seems to me, those who maintain it are bound to answer the argument derived from the nature and use of John's baptism, and especially they ought to show why it was suspended, if John preached the dispensation of the Holy Spirit. Why should the doctrine reach farther than the rite? especially as our Lord plainly referred to the doctrine, indeed, the whole ministry of John, including and expressing both by one word, "baptism;" (Matt. xxi. 25.) Is there any such discrepancy between the doctrines and sacraments, or rites of this dispensation? (1 Cor. xi. 26; Rom. vi. 3-5; Col. ii. 12; iii. 1-4.) Calvin indeed asserts, that "the meaning, power, and nature of John's baptism are the same as ours, and if we judge of a figure from its true import, it is incorrect to say that the baptism of John is different from the baptism of Christ." (Harmony on Luke iii. 3.) If he had said this of the baptism administered by the disciples of the Lord Jesus before he entered upon his public ministry, (John iv. 2; iii. 26.) the remark might be admitted; but he plainly refers to the baptism which our Lord instituted after his resurrection, (Matt. xxviii. 19,) which Paul denominates baptism into the death of Christ; (Rom. vi. 4;) and of this he alleges no proof. Though it were true, however, the difficulty would only be increased; for why, then, especially, should John's baptism be suspended? To meet this difficulty, he denies that those who had been baptized by John were afterwards baptized again with water, (see comment on Acts xix. 4.) contrary, as it seems to me, to the plain assertion of Luke; (Acts xix. 5;) for the gift or baptism of the Holy Ghost followed the laying of the hands of Paul on them, and that followed their baptism with water. This denial of Calvin shows the pertinency of the argument, and the weakness of his reasons shows the force of it.

Scott supposes, there is no doubt that

John "enlarged on, explained, and applied" the doctrine "to his hearers;" and there can be no reasonable doubt that he explained his doctrine, if not clear in itself, according to its true import and intent. How his hearers understood him, may be gathered from the question of the priests and Levites sent to him from Jerusalem; "Why baptizest thou, if thou be not the Christ, nor Elias, nor that prophet?" (John i. 25.) This question was referred to in the last essay, and the import of it was explained. But that John explained the doctrine of the kingdom in the sense ascribed to him by these commentators is very questionable. The dispensation of the Holy Spirit, it has been shown, was at that time a mystery; and designed to be kept concealed until the Holy Spirit should come; (John xvi. 12.) Did John explain this mystery in anticipation of the appearance of the Lord Jesus? Did he unfold to them the means through which that dispensation would be brought in? Did he unfold to them the words of the prophets, which Paul says they understood not, although they were read in their hearing every Sabbath day? (Acts xiii. 27.) Did he tell them, that, in fulfilment of the determinate counsel and foreknowledge of God, they were about to take their Messiah, and by wicked hands put him to death; (Acts ii. 23; iii. 17; 1 Cor. ii. 8;) and that God would raise him from the dead, and exalt him to his own right hand, "abrogate the dispensation of law under which they were living, terminate the national covenant, cast them off as a people, (at least for a time,) and admit the Gentiles into the Church?" Did John unfold these mysteries? Why, we have seen that the Lord himself did not *speak* of his death to his disciples, even privately, until after the death of John the Baptist; and even then they did not believe, or could not realize the fact. (Matt. xvi. 22; Luke xviii. 34; xxiv. 21, 25, 26) They could not understand his saying

that he should rise from the dead, (Mark ix. 10; John xx. 9,) and the mystery of the calling of the Gentiles they were made to apprehend at a much later time, and that, too, only through a miracle. (Acts x. 28, 29, 34, 35; xv. 7-17.) And it should be borne in mind that some of the twelve disciples had been John's disciples. (John i. 37, 40.) The people also were equally ignorant of the mystery of the death of Christ, (John xii. 34,) and without the knowledge of that mystery they could have no light upon the mysteries which lay behind it. How can we account for this universal ignorance of not only the people, but of the disciples, if John "enlarged on, explained, and applied" his doctrine in the sense in which it is interpreted by Drs. Whitby, Scott, and others? John the Baptist himself appears to have been the only one of all that people who comprehended the mysteries which lay before him. He, indeed, must have been aware of his own rejection and of the sufferings of Christ, (John i. 29-36; iii. 30,) as was shown in the last essay; but that he publicly "enlarged on, or explained, or applied" these mysteries, which the Lord himself concealed from the public eye—which his disciples could not understand—many of which he kept back from them, *because they were unable to bear them*, (John xvi. 12,) seems too incredible to require a confutation. Yet without such explanation it was impossible that any such sense could be derived from his doctrine as Drs. Whitby and Scott derives.

But again: It seems very strange that John, a minister of the circumcision, whose principal function it was to make Messiah manifest to Israel, (John i. 31,) in order that *they might receive him* (John i. 11; Luke xix. 42) with the obedience of the heart, should be commissioned to announce a dispensation, which could not possibly be introduced except through his own failure to attain the object of his mission—nay more, a dispensation which came in through the



most dreadful of the nation's sins, and the consequent downfall of the nation, and their rejection of God! (Rom. xi. 11.) Did John preach his own foreseen rejection, as a means to persuade them to receive him? Did he tell them plainly that they would reject their Messiah, in order to make Messiah manifest to them, and persuade them to receive him? Where is the record? It is true, he told them the kingdom had come nigh, and that they must repent, and bring forth works meet for repentance. He told them they were like fruitless trees, ready to be hewn down, and there was, therefore, urgent occasion for immediate repentance. He told them it was not enough that they were Abraham's seed, for God was not straightened in means to fulfil his covenant and accomplish his purposes. He could raise up children to Abraham from the very stones of the desert that lay at his feet. He preached an impending kingdom, into which they could not enter without repentance, and the proper fruits of repentance; and also impending wrath, if they should be found unfit to enter that kingdom. But in saying this, he taught only a *present* truth. He revealed no mysteries which could interfere with the proper moral trial of the nation. But rather, as a minister of the law, he proclaimed an impending event, and urged a present duty by the most powerful motive, that of securing the greatest blessings, and at the same time avoiding the most dreadful judgments.

Again: Was John's proclamation a *gospel*—that is, good news, or joyful tidings? Our Lord himself called it such; (Mark i. 15.) Could it then have respect to the dispensation of the Holy Spirit? Let the reader consider again, the means by which that dispensation was brought in, (Rom. xi. 11; xv. 27.) It required for its introduction the fall of the Jews as a nation—the loss of their spiritual things, and the giving of them to the Gentiles. Take the representa-

tion our Lord himself makes of the matter in the parable of the marriage. (Matt. xxii.) Would it have been good news (a gospel) to the first bidden guests of the parable, to have told them beforehand of the contempt with which they would treat their King's message, and the displeasure and punishment they would incur thereby?—and especially, would it have been good news *to them* that others would be called to enjoy the blessings designed originally for them? (See Luke xx. 16; Matt. xx. 41; Mark xii. 9, and the preceding context.) Yet this is no more than what is involved in the supposition, that John's proclamation was a gospel to them, and yet had respect to the present dispensation of grace to Gentiles. And it makes no difference whether the meaning (which Scott supposes) was expressed and explained by John, or merely implied. If the meaning *was really in the proclamation*, it was a proclamation of judgment and wrath *to them* as a nation, and of blessing and favour only to other people.

I labour this point, because I know how deeply rooted in the theology of the Christian Church is the opinion, that the kingdom of the heavens, preached by John, was the Christian Church, or the present evangelical state under the administration of the Holy Spirit. A man's theory is like the world he lives in—it is a miracle almost, if he sees anything out of it. But I cannot carry the argument farther at present, without departing from the course of discussion, which I have laid down and arranged. From what has been said, however, I conclude that John's ministry was, strictly speaking, preparatory to the personal ministry of Messiah; and that his proclamation of the kingdom had respect to a new dispensation of the Theocracy, or to Messiah's kingdom to be established in the land of the covenant over the race of Israel. But that dispensation, although it was then nigh, was afterwards withdrawn from them for that time (Matt.

(xxi. 43.) and is yet future. (Acts i. 6, 7.)

AZOR.

### ITALIAN JEWS AND THE POPE.

WE take the following interesting account from "*Il Corriere Livornese*," 28th Sept. :—

A number of young men of the Israelite community of Leghorn, wishing to testify in a solemn manner their feelings of fraternal affection towards their fellow-citizens, in return for many recent acts of kindness, resolved to offer to the inhabitants of Venezia (a part of Leghorn,) three magnificent silk banners, one white and yellow, with the inscription, "Pius IX., the regenerator, for ever!" the other white and red, with the motto "Leopold II., the Prince and Reformer;" the third white, red and green, with the words "Union and Independence" inscribed thereon.

Tuesday, Sept. 7, was the day appointed for the solemn ceremony of the presentation of the banners. In the afternoon, some thousands of people belonging to both religions, met in the Place St. Leopoldo, and, joined by a deputation from the Venezia, with flying banners and other pageantry, the whole body formed into a procession. The military band, kindly lending its aid, marched at the head; then followed the deputation from the Israelite community of Leghorn, composed of Signor Luigi Giera, barrister; Signor Bianchetti, barrister; Cav. G. Levi; Signor David Busnach, and other gentlemen; after these, the deputation from the Venezia, with the parish banners flying. The presentation banners were carried by several Israelites walking in the rear of the deputation. The procession swelled immensely as it moved along in the most perfect order. At the "Grand Guards," the military presented arms; the bells of the churches in the adjacent districts added, with their peals, to the solemnity of this public

demonstration. When arrived at the "Piazza," Signor David Busnach addressed the thousands before him, who were listening with breathless attention, and uncovered, in the following manner :—

"*Men of Leghorn!*—The patriotism, civic virtue, love of order, and fraternal spirit, of which you gave glorious proofs in these first days of Italian regeneration, have aroused the admiration of the entire city. We are the interpreters of the sentiments of many of your brethren, who feel themselves impelled to offer to you a public expression of their esteem, confidence and affection. They cannot more appropriately testify to you their feelings, than by handing you these sacred banners, symbols of the most loyal support of the fairest hopes of our Italy. You will deign to accept them, you will know how to guard them, how to defend them, at the sacrifice of substance, of life; with every effort of those sublime virtues which patriotism alone inculcates. We will be united with you, of one mind with you, in life and in death, to co-operate in the regeneration of Italy, so happily progressing."

This address was received with the most enthusiastic cheers by the whole people: the air was rent with the cries of "Jewish emancipation," and "Union between Israelites and Christians for ever!" Signor Busnach having succeeded in allaying the popular enthusiasm sufficiently for obtaining a hearing, proposed, in the name of the Israelites of Leghorn, cheers universal and loud for "The Princes at the head of Italian reform!" for "Leopold II., the Italian Prince!" for "Pius IX., the very great, the very high, the very holy Pius IX.!" for "the union and independence of the people and the Princes of Italy!" for "the good people of Leghorn!" After these outbursts of fraternal and loyal affection, Signor Giera, barrister, requested that the people would again form into the former order, and march onward.

He was immediately obeyed. The procession moved in the direction of the church of St. Anna, near which another deputation came forward to receive the banners.

All the deputations, and a part of the procession, entered the church; the mass of the people remained without, and observed the utmost silence. The interior of St. Anna was festively decorated, brilliantly lighted, and a conspicuous position was assigned to the deputation from the Israelite community. The three banners being deposited on the high altar, a "*Te Deum*" was played and chanted; hereupon Dr. Giera, with a modesty which heightened the imposing character of the act, advanced towards the altar, and having taken an Israelite and a Christian by their hands, stated, that these banners were intended to represent a compact of union and brotherhood, never again to be broken, between the two religions; a union that was to reign and continue in peace, but to sustain them no less on the battlefield, whenever the enemy would threaten with an armed hand the independence of their common country. Having joined the hands of the Christian and the Israelite, Signor Giera embraced them both, and exclaimed, "With this embrace, bestowed on an Israelite brother, and on a Christian, I embrace you all within my heart! as the sanction of this bond of union and fraternity, to endure immutable: Christians and Israelites, swear in this sacred place, never to violate this solemn compact!" And all the people stretched forth their hands, and loudly repeated, "We swear," "we swear!" For some moments the fulness of their hearts manifested itself by an exchange of fraternal embraces, and loud greetings between Israelites and Christians, intermingled with blessings on Pius IX., and Leopold II., and vows for "the union and independence of Italy!" It is altogether beyond the power of the pen to describe the palpitating enthusiasm which ani-

mated the whole people assembled on that sacred spot.

In a triumphal procession, undisturbed by the least infraction of order, the whole *cortège* repaired to the part of the town where the majority of Israelites reside; the houses were all brilliantly illuminated, and, after a repetition of the most cheering protestations of concord and devotedness to each other, the crowd separated in admirable tranquillity. At one o'clock, on the ever memorable 8th of September, the magnificent synagogue of Leghorn was filled with Hebrews and Christians that had congregated there from far and near. After several appropriate hymns and psalms had been chanted, the excellent Signor Elia Benamusigh, Adjunct to the Minister, mounted the pulpit. He spoke with charming eloquence of the many benefits conferred on Tuscany by her beloved prince, and dwelt with particular emphasis on the most recent and glorious of all—the institution of the civic guard. "These arms," he said, "these arms, which hitherto you have been prevented from wielding, have now been entrusted to your hands by your prince: take them, brandish them, in defence, in support of this our native land; seize them for the security of the state, for peace and order, to the terror of the bad, to the comfort and protection of the good and loyal. To you, civic guards, Leopold, the first citizen of Tuscany, has entrusted them; show yourselves worthy of the name of Italians, and of this wished-for glorious institution. Thy name, Leopold, immortalized by deeds more than by statues of stone or brass, will be united in blessings with that of the ninth Pius, by a grateful posterity; because the instruments of thy rule were not terror and distrust—because thy throne was not erected on the tottering foundation of brute force and oppression, but on the firm basis of liberal government—because, far from opposing the majestic course



of human advancement, Leopold wisely took the lead in the progressive course; inscribing on his banner the magic words, 'Order and Freedom,' he ennobled, he embellished his princely throne, he consolidated liberty, rendering it more vigorous, more consistent. But you are Italians! what glory can there exist that you might envy? Israelites, you comprise all that is holy, that is great in antiquity—Italians, you represent modern civilization four times diffused over the immense globe. Glories of the earth! what have you to oppose to the Capitol and Horeb? Princes of human intellect! who among you would not bend in reverence before the majestic names of Moses and of Dante? Who will be vain enough to look with slight upon the lion of Judah and the eagle of the Capitol? Then show yourselves worthy, Israelites and Italians, of this twofold renown! Is not this the land where the light first greeted us? where we lived the life of childhood? Is not this the land whose soil sustained us—whose smiling sun warmed us? Is not ours the sweet language of Hesperia's children? Are we not bound to this land by the strongest ties of affection—paternal, filial, conjugal? And if the sacred bones of our ancestors do repose in the holy soil of Jerusalem, have we not here, under the earth of Italy, the relics of our nearest brothers, sisters, fathers? Is not this the land that afforded us a shelter when we migrated from the inhospitable shores of Iberia?"

After the discourse, the Christians present loudly cheered the Israelites, and the latter replied with "*vivas*" for their Christian brethren, for Pius IX., the independence of Italy, and Leopold II. Carried along by the animation of this solemn moment, the reverend orator exclaimed, amid general applause, "These fraternal expressions, which you utter with so much warmth, rise to the throne of the Most High as grateful incense. Holy is this temple of God,

and holy indeed is the work of reform undertaken by the Pontiff; sacred is the effort of Leopold the Tuscan—the liberation and the regeneration of the people. Once more, with all our hearts—Liberty, Union, and Italian Independence for ever!" Thus spoke the youthful minister. — (*London*) *Jewish Chronicle*.

This singular account is sufficiently interesting to justify its insertion in our *Jewish Chronicle* also. But we by no means infer from it, that the millennium is to commence next year. A good deal of ungodly foolery, it seems to us, is mixed up with the whole business—imparting to it a shocking resemblance to the pathetic scenes that introduced, and occasionally diversified, the bloody horrors of the first French Revolution.—We may fitly enough subjoin the following prayer, lately "pronounced" for the "Sovereign Pontiff" by the new Chief Rabbi at Rome, on the day of his installation:—

"Lord God, Thou who hast raised to empire the august and element Pius IX., and from the first hast made him like unto the sun, when, with fulness of vigour he riseth in the morning to irradiate creation; Thou from whose favour he seeketh his glory—O Lord, let all the benedictions of Heaven rest on his head; may he have length of days to reign; may his enemies tremble to approach him; and since Thou hast communicated to him Thy majesty and splendour, may he exult in the joy of Thy grace. May all nations be blessed in him; may his praises be celebrated in the isles most remote; exalt him to the loftiest degrees; have care for him as for the pupil of the eye; save him from hostile snares; cover him under the wings of Thy protection. May his light be pure and clear as that of the Empyreal, universal and

splendid as the sun's; may he live on his throne days of bliss; reposing, may his slumbers be tranquil and joyful; from Thee, O Eternal, may lustre and riches ever redound to him," etc.

At the close the Chief Rabbi received homage, with the kiss of the hand, from all the authorities and students present. Then returning to his residence with a numerous escort, on passing the threshold, he turned towards the people, and raised the cry, many times repeated by the Israelite population, who filled the Piazzas—VIVA PIO NONO!

### SUPERSTITIOUS OBSERVANCES ON THE FEAST OF TRUMPETS, OR JEWISH NEW YEAR.

WE have recently had occasion to notice the superstitious opinion that prevails among the Jews, concerning the peculiar solemnity of the Feast of Trumpets. Supposing it to be a day of judgment before God, they plead the merit of their almsgivings, fasting, and prayer, as a ground of hope for the remission of the punishment due to their transgressions.

There are several other circumstances connected with this festival, which are well worthy of our notice. *The custom of wearing the shroud, in which the pious Jew is to be buried after his death*, adds greatly to the solemnity of the service in the synagogue on this occasion, and also on the Day of Atonement.

This custom is not indeed strictly complied with everywhere, but it is still very generally observed, especially on the Day of Atonement; and it is rendered more remarkable by the circumstance, that the shroud thus worn is presented by the wife to the husband at the time of marriage.

Rittangel says, in allusion to it:—"The bride does not give the bridegroom silver or gold, but a long

white garment; not that it should be for use during his lifetime, but that it should be kept till his death, and that he should be buried in the same. He is thus reminded that he is so to live in the marriage state as one who remembers that he is mortal, and must stand before a severe Judge and give account.

"This shroud is worn in the synagogue on the Festival of the New Year, and on the Day of Atonement, to show that, on account of sins already committed, death has been justly merited."

Saadia mentions the following ten reasons why the trumpet is blown on this occasion:—

"1. Because on this year God created the world, and proclaimed his majesty. The kings on the earth announce their advent by the sound of the trumpet: and we also on this day acknowledge God as our king.

"2. This day is the first day of repentance. By blowing the horn we seem to express a desire that every one should repent of his sins; by not doing which, we deprive ourselves of the right of complaining when misfortunes overtake us. Kings on earth publish also their laws to the sound of the trumpet, and allow of no excuse on the part of transgressors.

"3. This day ought to recall to mind the promulgation of the law from Mount Sinai, where likewise the trumpet was heard; we renew, as it were, the engagements entered into by our parents.

"4. We recall to mind the words of the prophets, likened to the sound of the trumpet.

"5. We recall to mind the destruction of the temple, and the tumult caused by our enemies. We pray God to re-establish it.

"6. The devotion and resignation of Isaac. We ought to contribute to the glorification of God's name, even by the sacrifice of our own-selves.

"7. The sound of the trumpet



inspires terror, and teaches us humility.

"8. It is a picture of the great day of judgment.

"9. We think of the gathering of Israel, and are moved to desire it.

"10. We are led to think of the resurrection, and are strengthened in believing therein."—*Jewish Intelligence*.

### MATTHEW XXIII. 39:

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

THIS verse plainly hangs on the one immediately preceding. The desolation of the House should continue during the whole period of the absence of its Lord.

"Many are the modes of interpretation," says one,\* offered of this perplexing passage." Some refer it to what they call "our Lord's coming to destroy Jerusalem," when the Jews "*would have reason to say*, Blessed is he that cometh in the name of the Lord." We think it sufficient to reply, that our Lord did *not* come to destroy Jerusalem. The most that can be said is, that he sent the Romans to do it. Nor did the Jews then *see* him; nor did they then *bless* him; nor was there any *reason* to expect them to do so, while he was pouring out God's vengeance on them.

Others—as M. Henry, Calvin, &c.)—while referring the phraseology to the time of the Second Advent, give the same explanation of this national benediction, viz., that the Jews *will then be willing* to utter it; only it will be too late.—All this does seem to be putting a force upon the matter.

\* Bloomfield *in loc.*

It may be suggested that, according to a not unfrequent use of a similar construction, the words *might* mean, that they *never* should see him again, and *never* would bless him. Thus, 1 Sam. xv. 35: "Samuel came no more to see Saul, until the day of his death." Some, accordingly, so understand the phrase here.

But surely it will be granted, that neither is this the natural meaning of the language. At the first sound it seems to say, that the time would yet come for another and a happier meeting of the nation with its Messiah and King—a time of national repentance, and national union with Jesus—and, moreover, that these two events are very intimately connected. We think we recognize the voice, which of old pronounced the curse on the original transgressors, again mingling the accents of pity, and the consolations of hope, with the terrors of doom.

We say no more at present, than that this is the most obvious interpretation; and our object is to aid the reader in ascertaining for himself, whether it contradicts, or harmonizes with the general tenor of prophecy.

*What, then, do the scriptures teach, if anything, respecting the conversion of the Jewish nation—their reunion to Christ at some manifestation yet future—and the connection between these two events?*

For the sake of convenience and brevity, we combine all the three queries, as many of the passages we shall quote, and barely quote, are equally explicit in regard to all three.

It is not because we would anticipate the conclusions of the read-

er's own judgment, but in order in some measure to facilitate his efforts at forming a clear and independent opinion for himself, that we venture to announce the following as the general proposition, which he is now invited to subject to the only legitimate test of religious truth and error—the law and the testimony:—

“The Jews shall yet be restored to their own land, where a time of unparalleled suffering awaits them from the hostile assaults of confederate Gentile nations; from all which they shall be rescued by the personal appearing of their Messiah; to whom they, who once pierced Him, shall then look with feelings of the profoundest penitence, and the most triumphant faith; and, thus gathered at last under his healing and protecting wings, they will bless the Lord God of Israel, who keepeth covenant and truth for ever, and will become the very salt of the earth, and the light of the world.”

Now no one, who knows anything at all about the matter, will think of denying, that we have here expressed the faith that is religiously held by very many pious and learned men, who have paid the most attention to the subject. When asked the reason of this hope that is in them, they are in the habit of referring to such passages as the following, which any one, who feels an interest in a topic of which the Bible is full, will do well to examine with care and candour.

*Lev. xxvi. 21-45*;—the key-note of innumerable prophecies.

Passing the book of Psalms, in which, however, are many things written on this theme, and taking

the prophets in the order, not of time, but of the common arrangement, we note these few places:—

*Isaiah i. 25-27*; *ii. 2-4, 18, 19*; *iv. 2-6*; *xi.*; and *xii.*; *xxiv. 23*; *xxv. 4-9*; *xxvi. 1.* (Comp. *1 Cor. xv. 54.*) *Lix. 20, 21.* (Comp. *Rom. xi. 26.*)—The last seven chapters.

*Jeremiah xxx. 7-10, 18-24*; *xxxi. 10-12, 31, &c.*

*Ezekiel xxxvi. 24-28*; *xxxvii. 20, &c.*

*Daniel xii. 1, 2.*—Two marks are thought to determine the time here referred to; 1. *An unexampled tribulation.* A comparison with *Jeremiah xxx. 7*, and *Matt. xxiv. 21*, and *Rev. xvi. 18*, seems to prove that these four predictions converge towards one and the same terrible crisis; and this impression is not a little confirmed, when we attend to the manner in which that crisis is in each and every instance brought to a termination. See *Jer. xxx. 8, 9, 23, 24*; *Matt. xxiv. 29, 30*; *Rev. xvi. 15*; *Dan. xii. 1.*

2. The other mark is the *resurrection of the dead.*

*Hosea iii. 4, 5.* This is plainly a prophecy of future times.—Repentance is here beautifully described as a “fearing the Lord, and his goodness.” And this, says the prophet, will be “in the latter days;” not as in the days of old, when “they sang his praise, and soon forgot his works.” Experience of divine mercy invariably humbles, as well as softens, the heart of true penitence. “There is forgiveness with God, that he may be feared”—not trifled with. The prodigal, when he had sobbed forth his confessions on his father's breast, was not tempted to think better of himself, when that much injured father re-

joined over him with the joy of restoration, and loaded him anew with his benefits..

So shall it be with redeemed Israel. He, who was known in the families of the patriarchs as "the Fear of Isaac," shall be adored by their repentant seed as "*fearful in praises*"—as "*terrible out of his holy places.*" When the Spirit descends in the plenitude of his influences, as the latter rain, upon God's ancient inheritance, the multitude of saints, surrounded by the wonders of that greater Pentecost, shall be "*amazed, and shall glorify God, and shall be filled with fear,* saying, we have seen strange things to-day."\*

Joel iii. 1, 2.—Comp. vv. 9-13 with Rev. xiv. 16-20—v. 9 with Matt. xxiv. 29—and then Rev. xiv. 14 with Joel iii. 16, and Matt. xxiv. 30.

Amos ix. 11-15.—Comp. Acts xv. 13-17.

Micah iii. 12; iv. 1-7; vii. 13-19. Zephaniah iii. 8-20.

Haggai ii. 6-9, 21, 22. Comp. Heb. xii. 26, 28.

Zechariah. Let every man read the three last chapters. We shall not spoil them by extracts.

Malachi iii. 1-4; iv. 1-3.

J. L.

(To be continued.)

\* A beautiful commentary on the phrase in Hosea is met with in Jer. xxxiii. 9. See also Ex. xxxiv. 6-8; where Moses may be regarded as a type of his nation, as that nation shall yet be seen by a rejoicing and sympathetic universe."

"He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."

## CRITICAL POSITION OF JUDAISM IN THE NORTH AND WEST OF GERMANY.

If we take our stand firmly upon the promises of God, we can recognize, even in the distractions and commotions of the present day, a step in the development, by an unerring power, of the process of rescue for Israel.

For what is now taking place? Talmudical Judaism is being sifted to its very foundation, and is gravitating to its fall; the bar, which has fastened the portals of Judaism against Christianity, for more than a thousand years, is giving way; the Jewish mind is craving for light, and a wide and effectual door has been opened for the divine influences of the gospel.

It is in Protestant Germany particularly, where the Jews have been thrown amongst a people the most advanced in historical and philosophical culture, that the revolt against Talmudism is most widely extended; *here the Jews are now to be seen under three different aspects, or in three different stages of belief and spiritual movements.* 1st. In a state of still surviving Jewish bigotry. 2d. In a state of suspense and indetermination. 3d. In a state of deliberation, and certain transition to Christianity.

It is well known, that in the north and west of Germany, where Protestantism prevails, the first is, in proportion to the second, but a very small class; and one which cannot long hold its ground in this day of winnowing and searching; neither has it in Germany vitality sufficient to renew its strength, or to throw off from its decaying roots a vigorous sapling, as in Poland, where the rude, frantic, and superstitious Polish Chasid is to be seen, as a sort of living antipode to the civilized, social, and intelligent reformed Jew of Germany.

The second class is by far the most numerous and important, it is



the one which is the most instinct with latent weal or woe to Evangelical Christianity. These are Jews who have no present deep religious convictions, but are only seeking a religion more suited to the age; if the Protestant Church much longer neglect them, they will probably be hurried out of their indecision into the over-mastering vortex of Infidelity, and join hands with some of the numerous Deistic sects who are now springing up within and without the ostensible boundary of the Protestant Church on the Continent. It is readily discernible that the Jews of this class are not unconscious of the great moral superiority of Evangelical Christianity; and if we except the literary men, who are now combating so skilfully for political and religious equality, and some of the rabbis, who have drunk deep of the Hegelian philosophy, they are not animated by any hostile feelings towards the Christian religion. On the contrary, there is good reason to believe that if they were properly represented in a great national council, such as that held in the plain of Ageda, in Hungary, in the year 1650, for the investigation whether the Messiah had already come or not, they would willingly admit that Jesus was the Messiah in a restricted and earthly sense.

They would fain have greater immunities, and be less subject to reproach, and outwardly embrace Christianity in the mass, if a way were opened for them to do so. For truly to know and acknowledge Christ as the great High Priest, "who offered himself without spot unto God," and "now appears in the presence of God for us," is that which they cannot do, as long as the heart is dead, and the sympathies untuned, and the veil of unbelief is unremoved from the fleshly eye. It is no uncommon thing to hear the Jews of this class say, "Would to God I had been born a Christian!" Several missionaries to the Jews have expressed

their belief that two-thirds of the Jews in the various provinces of Prussia are to be found in the above described state of suspense and indetermination.

The third class is, in comparison with the two others, but a very small one; although, like the seven thousand who did not bow the knee to Baal, their number, doubtless, is much greater than is anticipated. Many Jews are found, upon whose minds the truth has begun to dawn, who, through the reading of the scriptures and other means, have become acquainted with the prophecies respecting the Messiah, and are by tendency, or in an imperfect state, Christians. Some of them overleap all hindrances and obstacles, and make a good confession of Christ; others, through selfish terrors, and weaker faith, live and die unknown to the world and their brethren, as secret believers in Jesus of Nazareth.

Thus it is that Jews in the north and west of Germany have already, in the providence of God, been brought up to the very borders of the "valley of decision." To remain as they are, is impossible; they must soon determine, either for Jehovah or Baal, Christ or Anti-Christ.

It is a favourable omen that the tide of excitement has arisen, that the dormant moral powers have been aroused, that an indifferent neutrality is no longer tenable, and the Jew is no longer bound down under the leaden gloom of one unbroken enchantment. It only remains that the gospel of life should be extensively and effectually preached among the still undecided multitudes. Neither is it Talmudic learning, nor disputatious cleverness, that is now so much required, as "wisdom to win souls," and capacity to proclaim the gospel in a clear and pungent manner.

God is now revealing his will by his providence. It is clear he is willing and ready to grant a blessing by his having brought the Jewish

mind into a state fitted to receive the gospel; but, in order to make an effectual and lasting impression, three things are necessary; the truth must be proclaimed and circulated, and if this be backed by prevailing and effectual prayer on the part of faithful Christians, the third will follow: God will pour out his Spirit, "revive his work in the midst of years," and "in wrath remember mercy."

Oh! it is not a time now to slack our hands in effort, or to keep back our testimony, or to misunderstand the indications of providence, or to be drawn off from the vigorous prosecution of our work by any difficulties that are in the way; but it is a time to devise liberal things for Zion, and to direct our energies to the pushing forward of that which we have in hand; and if any should attempt to lead us away from the zealous prosecution of the work, it is a time to say, "I am doing a great work, I cannot come down; why should the work cease whilst I leave it, and come down unto you?"—*Jewish Intelligence*.

### JEWISH STUMBLING-BLOCKS.

IN the 57th chapter of Isaiah, the prophet, after making mention of him who, "putting his trust in God, shall possess the land and inherit God's holy mountain," appends to the promise these words of earnest summons, v. 14; "Cast ye up, cast ye up, prepare the way, take up the stumbling-blocks out of the way of my people." And in a subsequent chapter (Lxii. 10,) a similar vehement outcry bursts forth, and mingles with the glorious oracles of restoration: "Go through, go through the gates; prepare ye the way of the people; east up, east up the highway; gather out the stones; lift up a standard for the people.

Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

What, then, is that duty in regard to Israel, that is here enjoined by the God of the whole earth upon all the nations among whom Israel has been scattered, and still wanders in the cloudy and dark day? The prophet, it is evident, describes it as a work not so much of results in themselves satisfactory, as of preparation for the final development in God's own way of God's own purpose and power to save. On the three last verses of the 62d chapter, and the twentieth verse of the 59th, Dr. Henderson has these remarks:—

This verse (Lxii. 10,) contains a call to the inhabitants of the cities that may lie in the way of the returning Israelites, to go forth and remove every obstacle that impeded their progress. . . The "Daughter of Zion," (v. 11,) means here the rightful inhabitants of Jerusalem, *i.e.*, the Jews, scattered over the face of the earth. To them the announcement is made. That "Salvation" is used metonymically for "Saviour," the following pronominal affixes show. . . That a future, and not the first advent of the Redeemer is intended, (Lix. 20,) must be maintained, as more in accordance with the spirit of the passage. . . The Jews shall now be a holy people, redeemed from all iniquity, and throwing their ancient capital for religious purposes.

In these opinions we concur. That the Gentiles will yet be made willing instruments, in the hands of divine providence, in forwarding the restoration of Israel to the land of their inheritance, is with us

a matter, not of conjecture, but of faith. The time for that, however, is not yet fully come, nor is that the work to which the American Society for Meliorating the Condition of the Jews is now striving to direct the regards, and sympathies, of the Church of God. Our object is simply and truly to meliorate the condition of the Jews, and that by giving them the gospel, the divine and only remedy for all their woes. But, inasmuch as the spiritual alienation of Israel from Israel's God is the great obstacle in the way of their secure possession of the land, everything that tends to perpetuate the one, has an equal tendency to postpone the attainment of the other. And, on the other hand, by every sincere effort that we now make to evangelize the Jews, we put into operation the most effectual means within our reach, for hastening the return of the daughter of Zion to the loved home where she dwelt of old, and which, after the storms of many generations that have beat upon her, and her tearful wanderings in all the earth, is destined yet again to be her rest forever.

What, then, are the stumbling-blocks that impede, and, to the eye of sense, seem to render utterly impracticable, this great work of Jewish conversion? Such is the question on which we now propose to submit a few remarks; as it is the only one, with which this Society, as a Society, is called to intermeddle. At the same time, in what he has already said, or may still say, the present writer begs to be understood as speaking, not as an officer of the Society, but solely as a minister of Christ, exercising that freedom in the utterance of what he

believes to be truth, and in the enforcement of what he believes to be duty, which cannot rightly be surrendered for any other interest.

I. Now there is, doubtless, one grand obstacle in the way of an Israelite's acknowledgment of Christ as the Messiah promised to the fathers, which cannot by any possibility be removed, except by a cordial embrace of the truth as it is in Jesus. The stumbling-block we speak of is the *Cross of Christ*.

In the 8th chapter of this very book, Isaiah speaks of one—even the Lord of hosts himself—who should “be for a sanctuary” to every humble and contrite soul, “but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.” When, therefore, in the fulness of time, God was manifest in flesh, and Immanuel appeared as the man of sorrows, acquainted with grief, stricken, smitten of God and afflicted, “*his own*” to whom he came with a heart throbbing with the tenderest compassions—even they, alas! all unprepared for such a spectacle, despised and rejected him—hid, as it were, their faces from him. “They stumbled at that stumbling-stone;” Rom. ix. 32. “We preach Christ crucified,” said an apostle, “unto the Jews a stumbling-block;” 1 Cor. i. 23.

And as it was then, so it has continued ever since, and so it is at the present hour. Probably none but a Jewish heart can fully realize the bitterness of malignant scorn, with



which many of the children of the synagogue have been trained to think and speak of the *Talui*, the Hanged One. The saving, but humbling doctrines, that meet in, and radiate from the Cross, are, indeed, distasteful to every unrenewed mind. But we believe them to be peculiarly offensive to those, whose very sentiments of patriotism, and even their religious zeal for God, combine to urge them on in the great hereditary national quarrel with the righteousness "which is through the faith of Christ, the righteousness which is of God by faith."

Here, then, it must be confessed, is a difficulty which cannot be removed without destroying foundations. For of this stumbling-stone is written what we read in the 28th chapter of our evangelical prophet:—"Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." The offence of the cross cannot cease, until the proud heart is changed by the regenerating grace of God. None but the new creature in Christ Jesus can ever say with that illustrious Hebrew of the Hebrews, who, although, as touching the righteousness which is in the law, he had once been accounted blameless, came to regard it all as loss for Christ;—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." And when the Spirit of God shall be poured out upon all flesh, then will that other promise of the Saviour receive a glorious fulfilment, "And I, if I be lifted up, will draw all men

unto me." Yes, under the enlightening, subduing, melting power of that spirit of grace and supplication, the house of David, and the inhabitants of Jerusalem, "shall look upon Him, whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." And throughout eternity the holiest raptures, and the sweetest songs, of the redeemed will be awakened evermore by the sight, in the midst of the throne, of "a Lamb, as it had been slain."

II. In the *second* place, we may consider the stumbling-blocks interposed by the Jews themselves in the way of their spiritual return to the Lord their God, and to David their King.

1. Præminent among these is their bondage under what is called the *Oral Law*.

The truth is—and our Jewish friends, if they would but bring themselves to examine the subject, must confess it—modern Judaism scarcely resembles Mosaism a whit more than it does Christianity. The proper name, and that which alone truly describes it, is *Rabbinism*, or *Jewish Popery*. No one can enter a Jewish synagogue without being reminded, by what he there sees and hears, of our Lord's sad description of "the blind leading the blind," or rather, he beholds them weltering together in "the ditch," into which such guidance was sure to conduct both:—a fearful accomplishment, truly, of the word of the Lord by Isaiah, (xxix. 13, 14;) "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their

heart far from me, and their fear toward me is taught by the precept of man: therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

From this horrible pit, however, it is no easy matter for a Jew to extricate himself. From his infancy he has been taught, "If a Jew transgresses the law of the Bible, he may hope for forgiveness; but if he transgresses the law of the Talmud, he must never expect to be forgiven." Accordingly, the first suspicion that enters his mind, regarding the truth and authority of these "doctrines and commandments of men," is resented and dreaded as a suggestion of the destroyer. Says one, who is now a clergyman of the Church of England, when describing his feelings at such a moment:—

"Is it possible," thought I, "can these Rabbis have said so?" (and my blood ran cold within me.) "Is this true?" was my next thought, (and I conceived a horror indescribable, when I allowed my mind to wander in this strain.) Trembling did I turn my head about, expecting to see the awful consequences I had already incurred, coming upon me by such a wicked thought. At that moment, another passage of the Talmud came across my mind with a force hardly imaginable, which almost deprived me of all thought, and which was as follows:—"Whosoever does not confess the oral law, is not to be accounted as the rebellious elder mentioned in the law; but such an one is to be reckoned amongst the Epicureans, (an atheist,) and his death is in the right of every man.

As soon as it is publicly known that he denies the oral law, he is to be pushed down, not helped up, and to be considered as the rest of the Epicureans, and those who say that there is no revelation from heaven, and the informers, and the apostates, (for none of these is to be reckoned in the sum of Israel,) and there is no need of witnesses, nor admonitions, nor judges; but whosoever kills one of these fulfils a great commandment, and removes a stumbling-block." (Jad Hachazaka Hilchoth Mamrin, ch. 3.) O! that I could describe the terror I experienced at that moment, when I only fancied myself condemned by the traditions of man.—MYERS' *Both One in Christ*, pp. 39-45.

2. Closely connected with this Rabbinical slavery, in which the naturally noble, ardent, impetuous mind of Israel has been held so long, is the *utter, stark ignorance, which too generally exists in Jewish families, of the writings of their own prophets*, and this we mention as the *second stumbling-block*, for which the Jews themselves are responsible.

That we here utter no libel on these "children of the prophets," dearly beloved and longed for as they are by us in the bowels of Christ, is well known to all that have had any intercourse with them, and will scarcely be denied by themselves. But as our Lord ever appealed to the Jewish Bible as the great and decisive witness in his own behalf, it is obvious that such deplorable unacquaintance with what is "written in the law of Moses, and in the prophets, and in the Psalms concerning" the Messiah, must absolutely disqualify a Jew for forming any intelligent judgment on the claims of Jesus of Nazareth, or, indeed, of any other.

3. *The bitterness and fury, with which the Jews all over the world pursue the Meshummed, or apostate, is another, and a serious, difficulty in the way.*

As soon as it is suspected that any one is even inquiring into the truth of Christianity, the whole synagogue is in ferment and commotion, and, should his inquiries result in conviction and baptism, the very father and mother that begat him treat him, and speak of him, as one dead. "Alas!"—exclaims another convert, who is also a minister of the English Church—

Alas! what do Jews even now suffer from our nation at large, (especially in those countries where they have some power,) as soon as they are in any way inclined towards Christianity! How are they persecuted! How is their destruction planned by all kinds of wicked stratagems to this present day. As recently as 1828 was Rabbi Moses, brother of the celebrated Rabbi Solomon, of Liddi, thrown into prison, and died there, by the instigation of the Jews, who bribed the government at St. Petersburg to pass a verdict of insanity against him, after he embraced Christianity. . . . Alas! how many places are there on the continent that a Jew is obliged to quit, as soon as he expresses any favourable remark on Christianity. —MARGOLIOUTH'S *Mod. Jud. Inv.*, p. 220.

And the brother, from whom we previously quoted, remarks on this point:—

It may be well to answer a question here, which hath been asked so many times by a certain class of our Christian brethren, viz.: "How is the converted Jew exposed to greater trials than is a converted Gentile?" The simple answer (though by no means the

whole, but merely alluding to his trials from his brethren) is this: The Talmud strictly commands, "to kill a Jew, by any means, who changes his religion for any other;" i. e., if he denies the authority of the Oral Law.—Now, it may be inferred, that in a free country like this, where the Law of the Talmud cannot be enforced against the converted Jew, all other means will be embraced by his brethren according to the flesh, to mix him a bitter, bitter cup.—*Both One in Christ*; p. 103.

Mr. Neander's Journal for this month supplies a very painful illustration of this point.

4. Under this head also we must not omit to mention the *evil influence of unworthy proselytes*.

It is not to be denied that there have been many such, owing in great measure to the criminal facility with which some churches and missionaries have admitted raw inquirers, or plausible scoundrels, to baptism. In almost all such cases, the ignorance or insincerity of the party is well known to the Jewish community, whose prejudices against the truth and its professors are, of course, only strengthened and embittered by the odious spectacle. The Jews also complain, that these apostates have often, in other lands, turned out the most malicious and dangerous enemies of their social peace. Nor is the difficulty relieved by the foolish conduct (to say the least of it) of some truly pious converts, who, as soon as they are received into the Church, anxiously strive to conceal from their new acquaintance the fact of their Jewish origin. We know several cases of this kind, and certainly we think none the better either of the piety or the sense of



the individuals, on account of their extreme caution. But *what must the Jew think?* J. L.

(To be continued.)

## Books Received.

SONGS IN THE NIGHT. By Susannah Harrison. Seventh American Edition.—New York: Charles Van Wyck, 103 Fulton St. 1847.

These poems are the production of a very poor, uneducated, and much afflicted young woman, who died in the year 1784. We can cordially concur in what is said respecting them in the preface:—"The pious reader will be pleasantly and profitably entertained, in the perusal of this little volume. Made up of matter strictly evangelical, it breathes the spirit of genuine devotion, and is a fit companion for the closet; especially to those whose circumstances in life do not admit of reading much besides the Bible."

THE FAITHFUL MISSIONARY. By S. Hoga.

This is a monthly publication lately started in London. An edition of it in German is to appear at Leipsic, another in French at Paris, and still another in Hebrew at Jerusalem. The author is a Jew, who for several years has professed Christ, and been employed as a Translator by the London Society. His grand object now is to conciliate the favour of the Synagogue, and, if possible, write the Society down. The first point he will no doubt accomplish without serious difficulty; but he will scarcely succeed in the other part of his enterprise. His malice is altogether too

apparent and disgusting, to be dangerous. Of course, the Society will take not the slightest notice of the "Faithful Missionary" nor will we say anything more of him than this, that he is just about the vilest and most blasphemous thing we ever ventured to touch, the only possible use of which to a serious mind is to afford a yet further insight into "the depths of Satan."

DAILY SCRIPTURE READINGS. By the late Thomas Chalmers, D.D., LL.D.—New York; Harper & Brothers. 82 Cliff St. 1848.—pp. 464, royal 12mo.

This is the first volume of Dr. Chalmers' Posthumous Works, edited by his son-in-law, Dr. Hanna, now in course of publication in Britain. The beautiful form and style of the original are admirably preserved in the American reprint.

Regarding the Scripture Readings with which the series commences, and which in the present volume are carried no farther than Joshua, we have this information in the Editor's Preface:—

The two series of Biblical compositions now to be offered to the public, were commenced by Dr. Chalmers in October 1841, and continued with unbroken regularity till the day of his decease. Go where he might, however he might be engaged, each week-day had its few verses read, thought over, written upon—forming what he denominated "Horae Biblicae Quotidianae;" each Sabbath-day had its two chapters, one in the Old and the other in the New Testament, with the two trains of meditative devotion recorded, to which the reading of them respectively gave birth—forming what he denominated "Horae Biblicae Sabbaticae." When absent from home, or when the manuscript books in which they were ordinarily inserted were not

beside him, he wrote in short-hand, carefully entering what was thus written in the larger volumes afterwards. . . . These writings were not intended to be the vehicles of learned research. They were not intended to constitute an elaborate exposition. He had no intention of drawing up for the use of others a regular Commentary on the Holy Scriptures. The thought of others—the idea of publication, was not in his mind when he began to write. He used the pen in this instance for his own private benefit alone. . . . A glance into the volume of the “*Quotidianæ*” now presented to him, will satisfy the reader that it is not fitted for continuous or consecutive perusal.

And yet it is precisely in this way that we have perused it, and that without any difficulty. These jottings may be of no great account as a critical commentary; but they are not therefore the less interesting. We even think there is a very peculiar charm about them, and that not one of all the Doctor's more elaborate performances will give the reader a better idea of the moral nature, at least, of that truly good man—his genial good-humour, his candour, modesty, moral courage, unbending integrity, large and catholic spirit, benevolence, and childlike piety. Here we have Dr. Chalmers, not in the pulpit, nor on the platform, nor even as an author, but, as it were, at family worship, and in his study, alone with his Bible and his God. A fine intellectual taste, moreover, and an eye for the picturesque in these divine stories, are everywhere discoverable; e.g.—

GENESIS XVIII. 1-9.—There is an exceedingly picturesque and graphical interest in this narrative; and I feel the highest value for it as

an exhibition of the kindness and simplicity of the patriarchal manners in patriarchal times. There is something particularly graceful and imposing in the politeness of Abraham; and I can now better understand the fitness of sacred biography, as abounding in the exemplars of all that is good and great in the character of man. One likes the exuberant and affectionate hospitality of the good old man; and the very material of which it was made up enters most fitly and beautifully into the description of the whole scene. I do not know if it has ever been made the subject of a painting, but surely there is enough of the visible and the local to furnish the artist with objects for an impressive representation: the tent door, the tree, Abraham and Sarah, the three strangers, the servant, and the food which was dressed and set before them.

GENESIS XXI. 14-21.—One cannot but feel an interest in Ishmael—figuring him to be a noble of nature—one of those heroes of the wilderness who lived on the produce of his bow, and whose spirit was nursed and exercised among the wild adventures of the life that he led. And it does soften our conception of him whose hand was against every man, and every man's hand against him, when we read of his mother's influence over him, in the deference of Ishmael to whom we read another example of the respect yielded to females even in that so-called barbarous period of the world.

GENESIS XXIV. 50-67.—In this passage Isaac is introduced for the first time, so as to make the reader in part acquainted with him. There is a most observable dramatic variety between him and Abraham—the father evidently a larger man in every respect, and of higher grade, so as to qualify him for the more arduous fortunes which he was called to encounter. Yet in Isaac there is something inexpressibly attractive. To him belonged the

mild majesty of private life, and we figure his to be more a life of peaceful and domestic piety. It was probably in the spirit of religion that he went out to meditate at the eventide—a fine picture this for the imagination to dwell upon—a good and holy man of old walking forth among the beauties of nature, and engaged in the contemplation of Nature's God.

The interview is altogether beautiful; and before the chapter closes, we have certain other traits which should be collected and kept up for the purpose of completing our sketch of Isaac—the love he bore to Rebekah, and the grief he had felt for the loss of his mother—an abiding grief, and only dissipated by the transference of his heart to a new object—the wound inflicted on one domestic affection healed by the replacement thereof with another—proving how much he was a family man.

GENESIS XXXV. 16-29.—One is pleased to meet once more with good, mild, venerable Isaac. He must have spent a very long old age from the time in which he blest his sons to Jacob's return, and considerably after it—for he survived the sale of Joseph by his brethren. It is interesting to think of Isaac as the living grandfather of that family. There is no scriptural character which I love more to dwell upon, or in whom I find more of that gentleness and repose in the contemplation of which there is something inexpressibly soothing and delightful. Peace and blessing upon his memory.

JOSHUA XIX. 40-51.—The assignment of a distinct property to Joshua, formed a right and graceful conclusion to this whole process of division. He was the General Washington of his countrymen, and like him, well entitled to spend the remainder of his days in affluence and honours, and transmit a stable and territorial possession to his family.

In the first volume of the Jewish

Chronicle, (pp. 124-126,) the reader will find a very interesting extract from Dr. C.'s Lectures on the Romans, giving his views of the *paramount* importance of Jewish missions among all the other enterprises of the Church. The following notes are a not less explicit testimony to the same truth, and especially to the future restoration of Israel to Palestine:—

GENESIS IX. 18-29.—The posterity of Shem were signalized by the special revelations of heaven; and out of them was selected the nation in whom all the families of the earth are to be blest, the highly ennobled Jews—now under a long and dreary reverse of fortune, but still the destined instruments of a great and glorious regeneration that is coming.

GENESIS XIII.—I have a strong apprehension that the promise given to Abram is yet to have a more complete fulfilment than it has ever yet obtained. The fortunes of the Jews make up a leading-line in the chart of history; and there is something sublime when one looks back to the antiquity of their origin, and forward, in the expectations which Prophecy inspires, to their ulterior destination.

GENESIS XVII. 1-14.—The everlastingness of the Covenant and everlastingness of the possession speak strongly for an ulterior fulfilment; and my convictions are quite on the side of a literal restoration yet to come of the children of Israel to their own land.

LEVITICUS XXVI. 40-46.—Then follows what God will do with them should they repent. He will pity and restore them. There has been no adequate fulfilment either of this promise or of the condition on which it rests. The Babylonish captivity and return from it do not nearly fill up those prophecies which point out a general return of the children of Israel from all countries, and a secure establishment of



them in their own land. . . . What a noble range of history will be presented to us, when we are enabled to connect the first Covenant with Abraham with that great modern, and indeed yet future movement, of the re-establishment of the Jews in Palestine!

NUMBERS XXIV. 10-25.—Balak's indignation and Balaam's vindication of himself come in between the two prophetic illapses of this chapter—in the latter of which there is a reach of anticipation that goes further down, we think, than even our present day, embracing both the nearer types and the more distant antitypes—David being a specimen of the one, and Christ being the fulfilment of the other. The literal king destroyed the corners of Moab; the spiritual king will subdue all the children of Sheth, or the old human race. . . . The most precious part of this prophecy is that which relates to the Star and the Sceptre, so picturesquely made to shine forth in the oracular deliverance of this seer upon the mountains, who furthermore looks beyond the nations around him and then in being, and shadows forth things which are to take place in the latter ends of the world, when our modern Europe, which has so lorded it over Asia, and held the Jews in persecution and bondage, shall have to resign its supremacy before the glories of God's ancient people.

DEUTERONOMY xxx. 1-10.—Now follows what may be thought to signalize this covenant from the one given at Horeb—we mean the restorative and remedial part of it, and by which it stands out in clearer resemblance to the Christian dispensation. There is compassion, upon repentance: there is the promise, on this, of a recall from captivity and bondage. Above all, there is what is tantamount to regeneration—in the circumcision and change of the heart, so as that it shall love God. The fruit of this change is obedience, the doing of

the commandments. Thenceforth the curses are transferred from them to their enemies. The children of Israel will be recalled to their own land; and God will again rejoice over them for good. Hasten in thine own good time, O Lord, this blessed consummation.

JOSHUA I.—The boundaries here assigned to the children of Israel are wider than they have ever yet occupied; but we conceive that such an occupation is still in reserve for them.

JOSHUA XIII. 1-6.—They seem never to have taken full possession of the land that was allotted to them; though I have a strong impression that all the promises and prophecies on their behalf will yet be literally fulfilled—and more particularly, that they will obtain full occupation, and in all its extent, of the land that was originally destined for them, even from the Mediterranean, or Great Sea, to the great river, or Euphrates.

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#### BLUNT'S UNDESIGNED COINCIDENCES.

New York: R. Carter, 58 Canal St.

We mentioned this volume last month; but, having since read it with care, we now confidently recommend it to our friends as a work of very superior character, quite original in its researches, and for the most part as judicious as it is everywhere lively and acute.

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UNTO that common form, I say, of human reason, which pertaineth to man as man, hath God inscribed his revealed word; and the man who is most exercised in the largeness and commonness of reason, and least conversant with the peculiarities of a school, of a class, or of a nation, is the man upon whom the word of God, in the hands of the Holy Spirit, will produce the largest and truest effect.—*Edward Irving.*

## MISSIONARY INTELLIGENCE.

### AMERICAN SOCIETY.

#### New-York City Mission.

#### JOURNAL OF REV. JOHN NEANDER.

MR. N. continues in the steady and faithful prosecution of his work. During the past month he has had much intercourse with the Jews of this city, in their houses, and in his own room. One great point seems to be gained; the missionary enjoys the respect and confidence of those whom he seeks to benefit. Of this no better proof could be desired, than the fact that his brethren are beginning to look to him as umpire in their private disputes. Several cases of the kind have just occurred.

The following extracts from his journal are interesting:—

*December 21.*—Mr. F., who has called on me several times, and always looked like a heart-broken man, listening mildly to whatever I said to him, called again to-day. Having heard lately that he had been baptized, I now said to him; "Mr. F., I have been told that you are baptized." His countenance fell, and he replied; "Yes, so it is indeed." With a heavy-laden heart he then gave me a brief history of his earlier life, of his conversion, and the fearful persecution he had to endure from his father and relatives, and which nearly drove him mad. Both his body and mind still bear the visible marks of that dreadful treatment. He had never denied Christ, but alas! he had not the courage to confess boldly the name of our Saviour before the Jews. I shall not give here the whole conversation that passed between us this afternoon.

May the Lord guide him and save him! I must add, however, that this man has not only been thus persecuted by those who despised him for his not following the inventions of Rabbis, but he has also made bitter experiences among some who pass through the world under the name of pious Christians. Alas, how many are there who talk about the religion of love, while coldness fills their hypocritical hearts; and who even make a noise about converting souls, and themselves need to be converted! But I will be still, and not give rein to the thoughts which fill my bosom, while I reflect on these things.

A Jew, at whose abode I was last week, spent with me an hour this afternoon, and asked me to come to his house and read the Bible with him.

22.—Mr. F. called this morning. Humanly speaking, he might soon be restored by living in the communion of such as love God and their brethren. The Jews have compassed him, and they still strive to draw him into the net of Satan, whom they serve. F. understands his trade perfectly well; and I have made with him several calls on tradesmen, whom I know as good Christians. I told them what our wish was, and one of them says he shall make up his mind very soon, whether he can give him work.

23.—I called at Mr. —, in — St.; the Jew who asked me to come to his house, and there I found a relative of his, who desires to be guided in the way of truth. She had commenced to take instruction in the divine religion while she was in —, under Rev. Mr. —. There she was persecuted in a dreadful manner by her —, until she came to this country, in the hope of prosecuting her inquiries without any to make her afraid. I had a long conversation with Mr. — himself, who put to

me many questions regarding the truth as it is in Jesus. He says that he will with pleasure take part in the instructions I shall give to his friend. May the God of Abraham lead them both in the way of life! Amen.

I called at two other Jewish families, and went to a Christian family, where several friends were together, and we read the 53d chapter of Isaiah, and prayed together.

24.—I visited eight Jewish families, distributing tracts amongst them, and admonishing them to seek the best thing for their happiness, revealed in the Word of God.

*For Mr. F. I found work in a very good pious family.*

26.—The two inquiring Jews came to me this morning, and I went with them to Mr. Guldin's church. I hope the word they heard made an impression upon both their hearts.

29.—To-day I was with the two inquiring Jews. Met there another Jew, who was reading in the Bible when I entered the room.

Mr. F. called here and expressed his gratitude, that he can now be employed.

31.—To-night the two inquirers were both here. Jehovah bless our going out and coming in! Amen.

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## Philadelphia City Mission.

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### EXTRACT LETTER FROM MR. F. I. NEUHAUS.

PHILADELPHIA, Jan. 6, 1848.

REV. JOHN LILLIE:

Peace be with you and the venerable members of the Committee, from Jesus Christ our good Saviour. Amen.

*Dear Brother:*—Having now, by the grace of God, surveyed the field in which I am placed, I perceive difficulties on all sides. The field is stony; everywhere are the sheep scattered like bones; the hedges

around are full of thorns, and are watched by crafty keepers, who seek only their own gain.

And now let me show you from my point of view the only method, that by the blessing of God, may bring some success to our work.—First of all, I must confess to you, that we need have no great hopes of those advanced in life. I rather regard them as the dying ones of the wilderness in the time of Moses; but neither do I reject them, for all things are possible with God. But the young people, who have especially engaged my attention, are very numerous, and it is worth our while to begin our work with them, considering the experience that has been had at Posen, and at Constantinople, among the Armenians, and my own experience among the Jews in various parts of the world. I look upon a school as the only sure way of propagating the gospel among the Jews. As for other methods, it should be recollected that it is not every tract that a Jew can understand; indeed, most tracts are not adapted to their capacities. Then, for *conversation*, you know well that it is a very rare thing to find the Jews disposed to converse about Christianity.\* The only other plan is to hold public meetings, where the Jew is in a manner compelled to fix his attention on the propositions advanced by the speaker. The advantage is that one can then speak positively without interruption. The seed thus sown, will, sooner or later, bring forth fruit. But even in this respect, there is nothing like good schools. The little scholars are the true domestic missionaries. You may then believe me that there is reason for my averment, that, unless we establish here schools and public meetings, we shall obtain no fruit of our labour.

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\* Mr. N. probably speaks from his experience in other countries. The experience of our missionaries here, and our own personal experience, would justify a different statement.—*Ed. Jew. Chron.*



The field here is very large, and requires several labourers. As a general rule, it is well not to scatter our force. There is more advantage in concentrating our means on a single point, than in a precarious occupation of a large extent of ground.

I observe here a spirit of interest for the Jews manifesting itself more and more in every church. I only regret that I am still so feeble in the English language, although an address in a tongue imperfectly spoken sometimes produces a greater impression, as requiring more attention. Meanwhile, I do all in my power to hasten my progress in the language.

During the last month, Dr. Durbin has had a large meeting for the Jews in his church. He spoke with zeal and clearness. Last month I had also a large meeting in Mr. Grant's lecture room.

Every day I have several conversations with the Jews here, and often they are very interesting. . . . One rabbi told me frankly, that he could not understand the miracle of Urin and Thummim, but rather thought it must have been a trick of the High Priest, like that of the oracle at Delphi! . . . .

And now, my dear brother, may God preserve you from harm, guide your thoughts, and sanctify your actions. Be assured that I am ever your devoted,

FR. IM. NEUHAUS.

The Committee heartily approve the suggestions of their brother regarding the desirableness of Jewish schools, and an increase of the missionary force. But what can we do without means? For several months the income of the Society has not met even its present very moderate expenses. *At every turn, and at every station—New York, Philadelphia, Baltimore, Charleston—the Board feels itself crippled and embarrassed from want of funds.*

That is the plain fact, and we make no attempt to conceal it. "Help, Lord!"

## Baltimore City Mission.

### JOURNAL OF REV. S. BONHOMME.

*December.*—My missionary operations among the Jews I have good reason to believe that the good Lord has blessed to a number of souls, while, in the sincerity of my heart, I endeavoured to speak to them of the one thing needful. The Old Paths has been very useful, in enabling me to expose to the Jews the errors of Rabbism, and its bad tendency, to all which they listened with deep attention.

I have become more deeply convinced than ever of the absolute necessity of vigorous and faithful gospel efforts among our nation. Many are rocking themselves asleep in the faith of Universalism, while others believe nothing at all, and all their religion consists in social kindness. It may well be said, Israel is a lost sheep; they have no shepherds. God have mercy upon them, for the sake of Him who has wept over Jerusalem.

In a store, in — St., I enjoyed a fair and pleasant opportunity of unfolding the doctrine of the Messiah. A number of Jews and a Jewess were present. The Jewess became peculiarly interested and affected while I was talking, and she declared that it was for the first time that she had heard of Christ being the Messiah. She received a tract, and thanked me kindly. I could speak with great freedom, and my soul did rejoice. One of the men was an infidel.

With two Jews, in — St., I had a long conversation and was able to preach to them Jesus Christ as the only Saviour. They became deeply affected, as I evinced my sincere interest in behalf of their souls. They asked me for my address, and expressed a desire to call on me for

farther conversation. Bless God for such tokens among the sons of Israel.

The same day I paid a visit to a Jewish family where two Jews, two Jewesses, and two lads, were present, and for about an hour we discussed the subject of the atonement. One of the Jews and one Jewess seem to be much inclined to the truth.

Mr. B. relates many similar interviews with his brethren in Baltimore. We are glad to perceive that he feels encouraged in the work of his new station, and cannot but hope that he will be sustained and cheered on by the manifestation of Christian sympathy on the part of the churches.

### Charleston City Mission.

#### TESTIMONIALS OF THE REV. A. D. COHEN.

As Mr. C. is just now entering on his labours in connection with this Society, we think it well to introduce him to our friends by means of one or two certificates which have been furnished at our request by gentlemen who have longest known him.

*From Rev. R. Fuller, D. D., Baltimore, Md.*

I take great pleasure in stating that the Rev. A. D. Cohen is well known to me. I have a high respect for his piety and devotion to the work of the ministry.

*From Rev. G. H. Cuthbert, Charleston, S.C.*

I have known for some time our brother, the Rev. A. D. Cohen. It gives me pleasure, here and everywhere, to testify to the Christian spirit and devotion which have always characterized him. I am sure that the blessing of God, and the

prayers of many friends, will attend him in this important mission to his "*brethren according to the flesh.*"

*From Rev. J. H. Eaton, Savannah, Ga.*

I have been intimately acquainted with the Rev. A. D. Cohen for several years past, he being a part of the time under my personal instruction in a review of the classics, and I always found him the courteous and indefatigable student. Since his conversion to the Christian faith he has maintained his Christian integrity, and has unfalteringly devoted himself to the great work of preaching the gospel. I am truly glad that the "American Society for Meliorating the Condition of the Jews," has secured the services of brother Cohen, for that interesting and important sphere of ministerial labour.

#### EXTRACT LETTER FROM REV. A. D. COHEN.

CHARLESTON, Jan. 6th, 1848.

REV. JOHN LILLIE:

*Dear Brother:* — As you perceive by the heading of this, I have arrived in this city, and I choose the first opportunity which offers to acquaint you with the fact. I am now the *Missionary* of "The American Society for Meliorating the Condition of the Jews." May the Lord of the vineyard so prosper the work in my hands, that this may be the first of many years' labor in connection with your Society. The event which has been the theme of my midnight reveries, and the subject of my daily thoughts for several years, has at length taken place, and I am actually a missionary to "*the lost sheep of the house of Israel.*" How mysterious are the providences of God, and "his ways past finding out!" When I look back only a few months, I am astonished at the events which have come to pass. Little did I imagine that to day I would be separated (perhaps for ever,) from an affec-

tionate flock, who *lavished* upon me kindness and love, and strove, as far as was in their power, to render my situation a happy one. I cannot be blind to the fact, that I have exchanged a pleasant and comfortable field of labour for a very arduous and difficult undertaking. Do I regret the change? No: welcome the change, if I may be more useful, and especially to my own beloved brethren. But that is the question yet to be settled. May the Lord our God prosper the work in His servant's hands! May I be strengthened from on high, and experience the eternal faithfulness of the Saviour's promise, "I am with you to the end of the world." To Him I look for grace and strength, and in Him I rest my faith. His arm is omnipotent, and His name is, "God with us." I am constantly reminded of God's charge to Ezekiel, (ch. xxiii.) and, though I have not as yet from my brethren received one word of encouragement, I am encouraged by the Saviour's declaration, "My grace is sufficient for thee."

As yet I have done nothing towards planting the mission, unless obtaining a place to board be something towards it. I was very much troubled in deciding between boarding, and a small, comfortable house, admirably adapted to the wants and purposes of my mission. The house contained two rooms on the second floor, sufficient to accommodate my small family, and a long room on the first floor, (which has been used as a school room,) which would exactly suit for lectures, prayer-meetings, and private conferences—a very desirable place. I have been enabled to come to a conclusion, by a comparison of expenses, and by the advice of some friends in the city. I can board my family at a private house for \$500 a year, the least price for boarding here. To keep house, I have calculated, would cost at least \$600 or \$650. I do not, therefore, feel myself in a condition to incur the additional ex-

pense. I hope, however, that the interest of the cause will be seen to require an arrangement of this kind, and that at some future day the Society will be ready to make the arrangement to meet this exigency.

I intend, as you suggest, to call upon the ministers of the different denominations, and invite them to a conference. I have already seen the ministers of the Baptist denomination, and they are ready to co-operate.

I hope to receive my family here next week, and soon to be settled...

Your brother in the gospel,

A. D. COHEN.

#### REPORT OF THE LADIES' JEWS' SOCIETY, NEWBURYPORT, MASS.

To the members of "The Ladies' Jews' Society" we would briefly say, in reference to the year just expired, that it has been one of peculiar interest. It dawned only with usual prospects of usefulness; the annual meeting was held, taxes collected to the amount of \$52, and \$5 56 in donations, most of which was transmitted to the Parent Society, for missionary purposes.—But in advancing time its aspects brightened by a visit from the Rev. John H. Bernheim, a Jewish agent and missionary, one whose heart was warmed with holy love for his benighted brethren, that they too might believe in the only Saviour. With what untiring zeal did he strive to interest the hearts of all, and how was his countenance irradiated with joy, when he met with sympathy in the cause for which he laboured. When subsequently he cast in his lot with us, and gathered around him the family of *his care*, and just as the mind could repose on *him* with full confidence for advice, and encouragement and support—suddenly he was gone; the cold hand of death was laid upon him, in the vigour of life, and in the midst of extending usefulness; en-



deared to a beloved family, and increasingly so to the community in which he dwelt. He has found the stranger's grave in yonder cemetery; and while there all is drear and lonely, even the towering oak has lost its protecting foliage, and the winter snow-drop has been chilled, and has ceased to bloom, and the moaning winds alone sing a requiem to his memory, we trust to-day his glorified spirit hovers o'er this little company, and, as he oft anticipated mingling in its exercises, do we not almost hear him say, "Go on; tire not, neither be discouraged. True, the watchmen of Israel sleep in death; one, another, and another are called to their great reward; but remember, it is the Saviour for whom you labour; and for your interest in this cause, he will bless you."

Would we could stop the sad narration here; but the providence of God has bereft us of one most valued. A member whose heart was warm, whose prayers went up in unison with kindred hearts, that the wandering, doubting Jew, might be gathered into the fold of Christ, one who loved them, and sorrowed because no more had believed in Jesus, has ceased to be a dweller upon earth; her spirit has winged its flight to other, and happier regions. Sad, indeed, is the thought that one so much beloved is not. The affections of earth could not stay the arrest of death; and, while tears of heartfelt sorrow bedew her grave, we trust her prayers are exchanged for praises to that Saviour who would gladly gather the children of Abraham into his bosom. And still another has gone, who did not, in life and health, turn a deaf ear to the sorrowing Jews, but remembered it was for them a Saviour died, and that for them his followers must not cease to labour. Nor can we forget that, when the sands of life were fast ebbing, and she was almost gone, her unasked sympathy for the widowed stranger added her contribution to those

of others. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We said most of the funds were transmitted to the "Parent Society." Ten dollars were likewise appropriated to assist in defraying the expenses of the interment of the late Mr. Bernheim. Happy are we to say, the heart of sympathy and hand of charity, of different denominations among this people, were opened to those thus suddenly bereft of their earthly support.

The Society numbers 130 members.

January 1st, 1848.

## London Society.

JOURNAL OF REV. H. A. STERN.

SHIRAZ.

### *Intercourse with Jews.*

July 6.—Mullah Ephraim, the son of the Nasi, a chacham from Jerusalem, and many more Jews, visited us in our lodgings. The mullah asked why we did not keep the law of Moses? We replied, that the law, since the annihilation of the Jewish polity and the destruction of the temple, had lost its power, and is no longer binding upon its followers. The mullah said, the reading of the law was of as much merit as the performing of its precepts. We showed him that the law cursed all those who did not conform to all the things written in it; and as there were no sacrifices for heinous crimes, we asked him how the Jews could be purged from their pollutions without a propitiation or atonement? He answered, "All Israel are partakers of everlasting life." We requested him to show us a passage in the Word of God to that effect. He quoted Ex. vi. 4, and said, "Canaan was metaphorically used to signify heaven, and the Lord therefore said, 'And I have also established my cov-

enant with them, to give *them* the land of Canaan,' viz., to them who will live at a future period." We objected to this interpretation, and explained to them how the law, without Christ and the gospel, was imperfect and insufficient to make expiation for sins, and provide for the sinner's salvation. The Jerusalem rabbi began now to be boisterous and violent; and most wickedly averred, that the Bible without tradition was a senseless book, and that a single perek in the Talmud contained more wisdom than the whole law of Moses. We were grieved to hear such language from a rabbi, and entreated him not to repeat such words again; we also read to him Psalm xix., which silenced him. We continued our discussion with the Jews, and showed them, from various quotations, that Christ was the Son of God, and the second person in the blessed Trinity. The rabbi opposed this, and said, unless we proved to him, from the writings of the wise men, that Christ was God, he would curse every Jew who acquiesced in what we said. We had, fortunately, some written extracts from the Zohar with us, in which the pre-existence of Messiah and his identity with God is plainly acknowledged. (Zohar Genesis, p. 240.) The rabbi got confused, and saying, "I will get my own Zohar," got up, and, to the great delight of all, left.

The Jews, in the absence of this rabbi, finding themselves more at ease, asked us many important doctrinal questions, which, by the grace of God, we satisfactorily answered.

July 7.—Early this morning our house was filled with Jews. Among our numerous visitors was also the Jerusalem rabbi; he brought with him the Zohar and some parts of the Talmud, from which he intended to make a pompous display of his learning, and show the fallaciousness of our doctrines. He was, however, disappointed, for from the very books which he brought, we proved to him some of the most essential points of Christianity.

## Free Church of Scotland.

From the Missionary Record.

### PESTH.

EXTRACT LETTER FROM REV. R. KOENIG.

THE following letter from Mr. Koenig, who was recently set apart for the work of the ministry among the Jews, is exclusively devoted to the recording of the impressions which after a long absence, the survey of his native land fixed in his mind. He communicates sundry important facts and opinions as to the present state of Germany, and is enabled to record various circumstances which hold out great hopes for the future.

PESTH, October 20, 1847.

MY DEAR SIR:—It was very interesting to me, after I had witnessed the doings of the Lord in Scotland for some months, to travel over a great part of my native country, which I had not seen for the last four years; and knowing that you take an interest in the progress of the kingdom of God, wherever a work of grace is going on, I would beg to communicate to you, in a short sketch, what impressions I have got there, especially with reference to the progress of the gospel among the Jews. Germany has been a battle-field, in an especial sense of the word, ever since the time of the Reformation; high spiritual things have been attacked and defended; and many, looking at the history of the three past centuries, may ask, How it is that, in the land in which the principles of the Reformation were put forth with such firmness, the enemy renewed his assaults always so easily? why it is that the Church of Christ in that land was often no better than a cottage in a vineyard? and that even up to our time vital religion has taken no deeper

root in the mass of the people? To all these questions there is only one answer. The disciples did not stick faithfully to the principles of their masters, the Reformers; they did not handle the sword of the Spirit properly; and it would be an easy matter to prove, that the want of keeping close to the Word of God, as the only weapon, and the disposition of the people, as a body, to mix up human wisdom with that wisdom that is from above, has been the principal cause of Christ's losing ground where he had displayed his banner, and not gaining ground where his name was not known.

Now, when the struggle is getting hard, there is a particular blessing connected with it. The parties concentrate their forces; and whilst the people on the left hand are putting up as many refuges of lies as they can gather against the dreaded enemy, the people on the right hand feel that they can do no better than stick to the truth as it is in God's own Word. The struggle is very hard at present in Germany, and the "liar from the beginning" tries to look his opponents boldly in the face; but there is a firmness and decidedness among these in defending the vessels of the sanctuary, that it affords great pleasure to look at it; and one cannot help with joy anticipating the time when the enemy's host will split upon the rock, and the Lord will triumph. I remember that, several years ago, Dr. Hengstenberg, who has been for a good many years past one of the principal leaders in the battles of the Lord, on a certain occasion said, that only by going deeper into the Word of God, by deepening the knowledge of the gospel, the Church would be enabled to stand against the enemy; and many eyes have been opened since to see, that the new principle which the householder brought forth out of the old treasure was true. And this repenting and returning to the living fountain, shows its effects in a twofold manner—in the progress of the Church

at home, and in their endeavours to provide for those who are not called by the name of Christ. I have no especial call to dwell on the former point; but a cheering fact it was to me to find, from the boundary of Belgium up to the Baltic, the number of faithful ministers everywhere considerably increased, and the spreading of the light among the people is the necessary consequence. It is true, that the religious condition of the people, in the western part of the country, is different from that of those in the east, and it has been so for a long time. In the two western provinces of Prussia especially, we find comparatively a greater number of faithful ministers and godly people than in the centre and the east of the country; and there are various circumstances that account for it. . . .

But my principal object is to show how the returning of the Church to the Word of God has been tending to the awakening of much interest in behalf of lost and scattered Israel. It is a known thing, that the Old Testament, ever from the time of the Reformation, generally speaking, was very little valued in Germany; and though a great deal has been written about law and gospel, the Church, practically, did not recognize the proper relation of the law to the gospel, and of the old dispensation to the new; and it is certainly a striking proof of the Old Testament being put altogether out of its place, that up to the present there was very little preaching on passages of the Old Testament. By many it was looked upon as a venerable historical remnant of ancient times, without any binding authority; and those who thought it worth while to search the prophetic Word, were far from taking literally all those striking passages concerning God's dealing toward his people, and Israel's final destiny, even in those cases where the authority of the New Testament forces us to do so. Very few theologians, therefore, understood the



relation of Israel to the new dispensation. When the prophets speak about God's purposes concerning the people of his choice, they said it was not that nation which was meant, not the nation once chosen, afterwards given up, but the spiritual Israel—that is ourselves; so that German theology, by allegorizing and spiritualizing, put aside the people of Israel altogether, and the poor Jews had no hope ever to get any share in the results of redemption. This is the reason that even many zealous ministers were quite unconcerned about Israel's salvation; and connecting any other meaning with the word of the prophets was quite out of question; and whosoever knows the disposition of the body of the German nation toward the Jews, will admit that this disposition is to a great extent the fruit of the reigning critical theology.

The change for the better at present is very manifest; lecturing through the books of the Old Testament has become common, and is much valued; and the more faithful searching of the Word has been blessed in many a way, and has especially tended to the understanding of the true meaning of the prophetic Word, and God's thoughts concerning his scattered people. I was often reminded, while travelling over Germany, of what I had seen and heard in Scotland in this respect, and improved every opportunity to speak of the interest of Scotch Christians in behalf of Israel, tracing that interest to the ground on which it is founded. For, I confess that I was often much struck with the remarks of common country people in Scotland about God's people; and the simplicity with which they on every occasion referred to the word of the prophets, as the proof that the Lord will bring back the captivity of his people. This is a thing quite unheard-of in Germany. The change in this country, however, is manifest, and the day of small things not to be despised. There are now people, who formally and firmly pro-

test against dealing with God's people in that hitherto acknowledged manner, and they have put their seal to their protest, by rising and crying all over the land, Who is on the Lord's side, and who is ready to carry out the plans of Jehovah? Missionary Societies have been established with regard to the conversion of blind Israel; and, looking at the present state of things, it is very interesting to observe, how they have spread a net over the greater part of Germany, for the catching of souls from among that nation. In north-eastern Germany, we find, besides some smaller associations, the older Society at Berlin, stretching their hands to the Jews in those regions. In north-western Germany, the Society in Cologne, which recently addressed the Free Church Committee, with the view of entering into brotherly connection with them. The south-western part of Germany has the Society in Basle, which, though in Switzerland, crosses the Rhine to influence that corner of Germany; and the Society at Strasburg (a place which I must consider German soil, though in the hands of another nation,) and another Society in Bavaria, recently formed, are zealous to provide for the land as far east as that well-known boundary, which is hermetically sealed to evangelical messengers, Christ being bound, or at least considered to be so. It is, then, only the south-eastern part of Germany where no provision is made, nor can be made in the circumstances, for the Jews. That is, at all events, a cheering aspect of the matter, which has so long been neglected. But when we look at the manner in which the work is carried on, and the principles on which it is based, we must feel still more encouraged. The Society at Cologne is young, but it was started by men who have the Spirit of the Lord in great measure, and were possessed of much wisdom just for this work. . . .

The Berlin Society, which hith-

erto confined their operations to the capital, has recently followed the example of the Cologne brethren, and sent out a minister to the eastern part of Germany, with the same view of carrying the seed over the land: and in Dantzic, where, ten years ago, nobody thought of the Jews, except when there was an opportunity of gaining through them, or treading them under foot and abusing them, there is at present a branch Society, and a regular monthly congregational meeting, in which the cause among Israel is made an object of communication and prayer.

I do not mention on this occasion the much valued and blessed labours of your own mission at Berlin; since I wish to show you what Germany is doing, and this work is known to the Church through the reports from that place; but I would improve this opportunity to repeat, what I felt called to lay before you on another occasion, that I consider it the duty of the Free Church to strengthen your mission—there, as soon as it ever can be managed, that mission, by the ministers of the place, is considered the most efficient of the three parties labouring there in the same field; and the more I have thought over the subject, the more have I been confirmed in the opinion, that it is just the large number of well educated and learned Jews living in Berlin—these Jews, who exercise an influence over the population of the country, of which we have no proper idea—that it is these Jews of high cultivation of mind which the Church ought to keep in view. The influence of this class of Jews is ever increasing, since the Government has considerably enlarged their privileges, and, among others, has allowed them to occupy a professor's chair at the universities, and, in consequence of this, Berlin especially is the place where a great many Jewish candidates have made application.

From what has been said, we see, then, that Germany is not remaining behind the brethren of different

denominations in other countries in carrying the glad tidings to the house of Israel; and this appears to me so much more important, as I cannot help thinking that Germany has quite an especial call to labour among the Jews, it being a fact, that one-half of the Jews now living on earth are speaking the German language. Germany's eyes have been opened to see that they are debtors to God's people, that the Lord will save his people, and that, according to God's Word, labouring only among the Gentiles can not tend to the accomplishing of God's plans concerning a fallen world, but that the work among the heathen nations must go hand in hand with that among the Jews. Everybody, who has got any light upon the subject of Israel's conversion, will, and must, at any rate allow, that the general stirring among Christians in behalf of Israel is one of the signs that the time is drawing near when the Lord will appear in his mighty power, bringing in the sheaves that were considered to be forgotten and given over to the enemy.

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### Miscellaneous Intelligence.

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ITALY AND THE JEWS.—At Leghorn, Pisa, and Florence, amongst the cries most generally assented to, was that indicating the desire for the Israelite emancipation. It is known that the Hebrew University of Tuscany is about to present a petition for this end, and subscriptions of adhesion have been promptly opened in every part of the State, which already possess a vast number of signatures. We are informed that many of the clergy have signed.—The Roman correspondent of *Les Archives* states, that at present the Jews only of Ferrara and Bologna are allowed to enrol themselves in the national guard; but it is reported that ere long—thanks to the progress of civilization—this admission will be general. He still further states that he fears our Tuscan coreligionists will be disappointed in their expectations to obtain perfect civil and political emancipation; he, however, anticipates that they will have granted them several civil rights. In the meantime they are (in Rome) directing their efforts to the education of the people. He also informs us, that by an edict of the 1st ult., the Pope has delivered the Jews of that community from the heavy

burden of paying yearly into the treasury, in the capitol, 831 crowns.—A letter from Stockholm states, that it is the intention of the Swedish Government to present to the Diet a law for the emancipation of the Jews.—The Jewish residents of Rome had presented to the Pope, as an acknowledgment of their gratitude for the blessings he had conferred upon them, a copy of the Bible, splendidly bound and illuminated, which had cost upwards of 1000 scudi.

The Rabbis who had assembled at Berlin, for the purpose of introducing reforms in the Jewish observances and rites, have separated, in consequence of their not being able to come to an understanding on some of the leading points, but a new assembly has been convoked for May next.

PRUSSIA.—The obscurity which we noticed in the law granting certain privileges to the Jews, respecting their being appointed teachers in academical establishments, would seem, from a later account since received, to mean, that they are not permitted to exercise the functions of a teacher in elementary schools, or preparatory colleges, leaving them only the appointment of professorship in universities, and this only in as far as the statutes of the different institutions do not prohibit such appointments, which it is said, however, is the case only in the University of Berlin. So that the concession of offices of any kind is nothing but a nominal one, since a Jew cannot be a judge, an executive, or police officer, nor a public teacher, except in the University, and that peculiar class of educational establishments mentioned in November. It is, however, a great evidence of progress, that in a subsequent portion of the decree, the Jews are permitted to carry on any trade or business, even those especially interdicted to them by the law of the 17th January, 1745, (a law of exclusion, full a century old,) provided only that with the exercise thereof is not connected any police or executive power. Jews are obliged to have fixed and hereditary family names. They are to use the languages of the country in their books of entry, and to employ German or Latin letters. (This clause is against the use of Hebrew or Jewish German, and the employment of the letters called Jewish German.) Account books not in accordance with this clause, are to be of no powers as legal proof in favor of the Jew. In the making of contracts or testamentary bequests, in written transactions, Jews are to use only the German, or some other living language, and German or Latin letters. A transgression of this order, or the omission of family names, is punishable by a fine of 50 Prussian dollars, or an imprisonment of six weeks in a common jail. Jews are now also, for the first time, admissible as witnesses in all cases, both civil and criminal, equally with other subjects of the Prussian dominions. The above are all the privileges which are granted to the Jews; the other clauses of the law relate to domestic

pursuits, and the regulations concerning worship, &c., all of no interest whatever, except to those immediately interested. Foreign Jews are not allowed to settle in Prussia, before the obtainment of naturalization papers, without the consent of the Minister of the Home Department, not even as rabbis, officers of the synagogue, clerks, journeymen, apprentices, or servants. A transgression of this order is punishable in both the native and foreigner, should the latter have resided more than six weeks, with a fine of 20 to 300 Prussian dollars, or a proportionate imprisonment.—*Occident.*

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The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from December 15th, 1847, to Jan. 15th, 1848:—

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